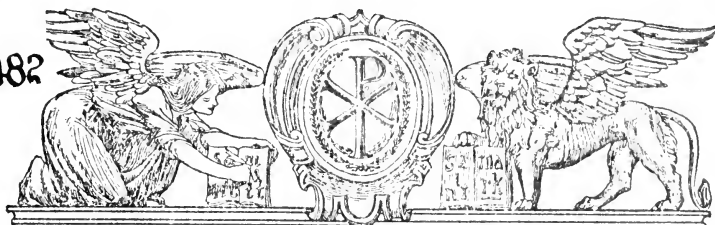


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A BRIEF ACCOUNT
OF AN
HISTORIC CHURCH
THE REFORMED CHURCH
THE COLLEGIATE CHURCH
OF THE
CITY OF NEW YORK





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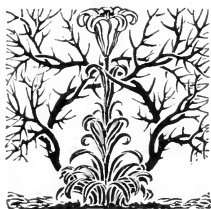
PRESENTED BY

*The Collegiate Reformed
church of N. Y. City.*

COMPLIMENTS OF
THE CONSISTORY OF
THE COLLEGIATE REFORMED CHURCH
OF NEW YORK CITY

CHARLES STEWART PHILLIPS,
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MANHATTAN, N. Y. C.

HISTORICAL
SKETCH OF
THE ORIGIN
AND ORGANIZATION
OF THE REFORMED
CHURCH IN AMERICA
AND OF THE COLLEGI-
ATE CHURCH OF THE
CITY OF NEW YORK.



PUBLISHED BY THE CONSISTORY.
THIRD EDITION
A. D. 1904

This Historical Sketch

prepared by the Consistory of the Collegiate
Church, is presented with the com=
pliments of the Ministers,
Elders and Deacons.

Its object

is to set forth concisely matters of interest re=
specting the Reformed Church in Hol=
land and America and of the
Collegiate Church of
New York.

It is desirable

that the people be attached to the Church—
not so much by personal bonds, as
by an intelligent apprecia=
tion of its history,
faith, usages
and spirit.

The Reformed Church in Holland.



AT an early period of the Reformation the Protestants on the Continent were divided into two bodies, the Lutheran and the Reformed. The latter became dominant in the Netherlands, where they maintained their religious liberties only after a long, costly and bloody struggle against the gigantic power of Philip II., during which they suffered all that men could suffer. So calamitous was their condition before the eighty years' war that they gave themselves the name of the Church under the Cross, and their symbol was "A Lily amidst Thorns."

The Church under
the Cross.

In 1566, while war was raging, the deputies of the churches met in Antwerp and adopted the Belgic Confession, which continues to this day to be one of the doctrinal standards of the Reformed in Holland.

About the same time the Heidelberg Catechism, which had been issued (1563) in German by the Palatine Elector, Frederick III., was translated into Dutch and widely circulated in the Netherlands.

Doctrinal differences having arisen among the Re-

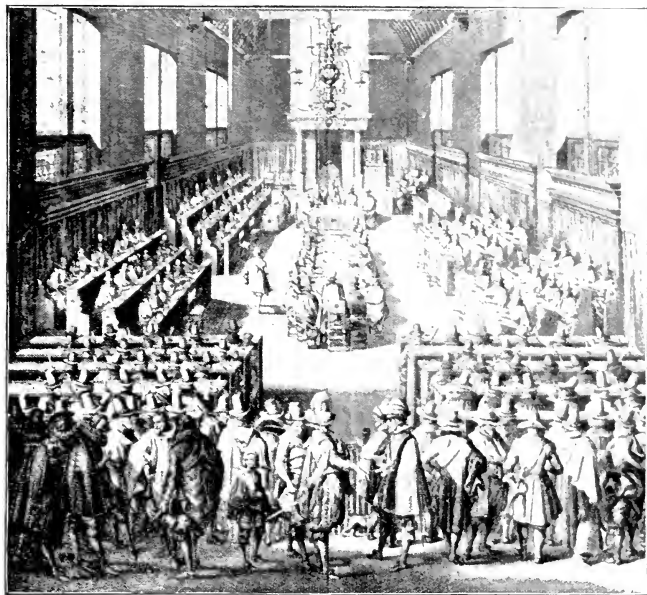


AUTHORS
of the
HEIDELBERG CATECHISM
A.D. 1562

formed, a Synod was convened by the States-General at Dort (1618, 1619,) to which all the Reformed Churches of Europe (save Anhalt) were invited to send delegates, and all did so; only the four selected by the French were forbidden by the King to attend. The British deputies were George Carlton, Bishop of Llandaff; John Davenant, Professor of Theology at Cambridge; Samuel Ward, of Sidney College, Cambridge, and Joseph Hall, afterward Bishop of Norwich. Walter Balcanqual, a Scotch presbyter, was also deputed by King James to represent the Scottish Church. This body expressed its conclusions in Canons under five heads of doctrine; and these Canons were accepted by the National Synod. After the foreign delegates had withdrawn, the same National Synod revised the Belgic Confession and the Heidelberg Catechism and the Rules of Church Government, and also set forth liturgical forms for use in public worship.

AN HISTORIC CHURCH

The Church of Holland, thus fully organized, soon became distinguished for learning, soundness in the faith and practical godliness. She not only maintained a close correspondence with sister churches, but often



THE SYNOD OF DORT

FROM ORIGINAL PAINTING IN STADHUIS, DORDRECHT, HOLLAND

had the advantage of the presence of their distinguished men, since Holland was the common refuge of all the persecuted believers in Europe. Huguenots, Waldenses, Covenanters and Puritans found a safe asylum on her hospitable shores.



The Reformed Church in America.



IN 1609 Hendrick Hudson, in the ship *Half-Moon*, entered New York Bay and sailed up the North River. In 1614 a trading post was established on Manhattan Island, but it was not till

The Early Settlers. 1623 that a permanent agricultural settlement was made.

The early settlers brought with them the Bible, the Catechism and two persons called *Krank-bezoeckers* or *Zieken-troosters* (consolers of the sick), viz., Sebastian Jansen Krol and Jan Huyck, who, in the absence of a minister, gathered the people together and read to them select passages of the Scripture suitably arranged for instruction and comfort. But in 1628 the Rev.

Church Organized. Jonas Michaelius arrived, and in the summer of that year formally organized a church which has had continuous existence to this day, and is with reason supposed to be the oldest Protestant church on this continent.*

In 1664 the colony surrendered to the British, and New Amsterdam became New York; but this fact did

*The Collegiate Church. See page 14.

not affect the rights of the church, which under the new government retained all its former privileges.

The conquerors required, however, to have worship in their own tongue, and, accordingly, the chaplain of the English forces officiated. But as he had no proper place in which to celebrate divine service an arrangement was made by which he could use "the Church in the Fort."

After the Dutch had ended their own morning worship the Church of England service was read to the Governor and the garrison. This custom continued for more than thirty years.

Dutch churches were organized in 1642 at Fort Orange (Albany); in 1654 at Flatbush, L. I., and in 1660 in Brooklyn. Others were afterward established

along the Hudson River and in the Mohawk Valley, as well as in New Jersey and Pennsylvania; and by 1771 the number had reached seventy. The growth of the denomination was retarded by its dependence upon Holland for ministers, and by the retention of the mother tongue in public service when English was generally and increasingly spoken. Up to 1772 the churches had been subject to the control of the ecclesiastical authorities in Holland, but in that year the connection was severed and the American Church was made independent and self-governed.

While this Church accepted the standards, polity and usages derived from Holland, she has always welcomed additions to her ministry or membership from other evangelical bodies. Not a few of these have

AN HISTORIC CHURCH

become strongly attached to her character and order, and by their loyalty have greatly increased her strength and influence. Her chief character-

Characteristics. istics have been and are, jealousy for doctrinal truth, insistence upon an educated ministry, unyielding attachment to her own views of faith and order, and a large charity for all others who hold to Christ, the Head.

In the community of Christian churches she is well described by the terms—semi-liturgical, non-prelatical.

DOCTRINAL STANDARDS.

These are (in addition to the three early creeds, the Apostles', the Nicene and the Athanasian):

1. The *Belgic Confession*, originally drawn up by the martyr Guido de Brès and corresponding in contents and spirit with those of all other Reformed Churches in Great Britain and the Continent.

2. The *Heidelberg Catechism*, the work of Ursinus and Olevianus. Being a confession of experience as well as of faith, it has been translated into well-nigh twenty languages, and more widely diffused over the world than any other catechism.

3. The *Canons of the Synod of Dort*. These are the carefully prepared articles on what are known as the Five Points of Calvinism. Although clear and decided in character, they are so genial in tone and expression as to have won favor among all the Reformed.

GOVERNMENT.

The Reformed Church in America, while recognizing with all the other Reformed Churches the

threefold ministry, yet makes four classes of church officers :

1. Ministers of the Word.
2. Teachers of Theology (Professors).
3. Elders.
4. Deacons.

The two former are of the same order, but with different functions. The two latter are chosen for two years, but are eligible for re-election at the close of their term.

Minister and Elders. The spiritual government is in the hands of the Elders, at the head of whom in the local church stands the Minister.

Deacons. The specific duty of the Deacons is to care for the poor of the church.*

OFFICIAL BODIES.

The Minister, Elders and Deacons constitute the Consistory, which has control of all temporalities.

Above the Consistory is the *Classis*, which consists of one Minister and one Elder from each church in a certain district.

Above the Classis is the *Particular Synod* composed of lay and clerical delegates from a certain number of Classes.

The supreme judicatory is the *General Synod*, which meets annually, and is composed of delegates from all the Classes.

* In his "Christian Institutions," Dean Stanley remarks concerning the order of Deacons in the early Church that "The only institution which retains the name and reality, is the Diaconate as it exists in the Dutch Church."

AN HISTORIC CHURCH

WORSHIP.

The Reformed Church in America, like all the Reformed Churches of the Continent, has a Liturgy, the use of which, however, is in part optional. The use of the Offices for the administration of Baptism and the Lord's Supper, for Ordination and for Discipline, and the observance of the Order of Public Worship are made obligatory by the constitution. In regard to other observances there is freedom. Some churches carefully observe Good Friday, and some of the great festivals of the church year, such as Christmas, Easter, Ascension Day and Whitsun-Day ; others do not.

EDUCATIONAL INSTITUTIONS.

Theological Seminaries.

1. At New Brunswick, New Jersey.
2. At Holland, Michigan.
3. At Arcot, India.

Colleges and Academies

1. Rutgers College (formerly Queen's), at New Brunswick, New Jersey.
2. Hope College, at Holland, Michigan.
3. North-western Classical Academy, at Orange City. Iowa.
4. Pleasant Prairie College, at German Valley, Illinois.

AN HISTORIC CHURCH

AGENCIES

1. *Board of Direction.* Is the custodian of the funds belonging to the General Synod.

2. *Board of Foreign Missions.* Maintains stations in Arcot, India; Amoy, China; Japan and Arabia.

3. *Board of Domestic Missions.* Aids feeble churches, especially at the West. and seeks to establish new ones where they are needed.

4. *Board of Education.* Assists young men in obtaining an education for the Ministry.

5. *Board of Publication.* Issues denominational and other evangelical literature, and maintains an extensive book depository.

6. The *Widows' Fund* provides for the widows and children of such Ministers as have had an interest in it.

7. The *Disabled Ministers' Fund* is for the relief of Ministers who are laid aside by age or infirmity.

8. The *Church Building Fund* aids in erecting Churches for new enterprises not yet self-supporting.

9. *Woman's Board of Foreign Missions.* Seeks to carry the Gospel to women and children in India, China, Japan and Arabia.

10. *Woman's Executive Committee of the Board of Domestic Missions.* Aids in building parsonages, and otherwise forwarding the cause. It also maintains missions among the American Indians and the Kentucky Mountaineers.

The offices of all these Boards are located in the

REFORMED CHURCH BUILDING,

25 EAST TWENTY-SECOND STREET, NEW YORK,

where is also the office of the *Missionary League* of the Society of Christian Endeavor.

AN HISTORIC CHURCH

PERIODICALS

The following Periodicals are issued in the interest of the Reformed Church in America:

The Christian Intelligencer, weekly.

The Mission Field, monthly.

The Mission Gleaner, bi-monthly.

The Day Star, monthly—for the young.

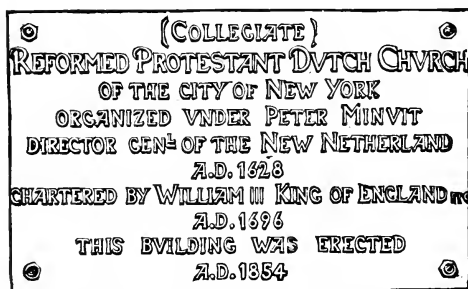


Having outlined the origin and organization of the denomination, it remains to speak of the growth of its oldest church, commonly known as the "Collegiate Church." This, as has been stated,* was constituted in 1628, but was not incorporated until 1696, when William III, of England, granted a royal charter under the title,—

"THE REFORMED PROTESTANT DUTCH CHURCH
OF THE CITY OF NEW YORK,"

a title which has never been altered.

Each of the churches has a tablet on which these facts are concisely stated.



FAC-SIMILE OF ONE OF THE BRONZE TABLETS

* See page 8.



The Collegiate Reformed Church 1904



THE Collegiate Church maintains at present eight places of worship. These are under the care of one Consistory. This body has the general powers of all like bodies in the Reformed Church. The twelve Elders and twelve Deacons who constitute the Consistory are chosen from the membership worshipping in the several churches.

In the early history of New York, when the population began to increase and a second church became necessary, and one minister could no longer attend to the duties required of him by a double service, the Consistory called a second minister, who, being duly installed, became the colleague of the first. From this comes the name by which the church is familiarly known—The *Collegiate Church*.

For very many years these ministers and their successors preached in rotation. As the population increased and became more extended, it was deemed best to discontinue this custom; and when tendering

a call to a new minister, to designate the special church in which he was to labor.

There is still, however, but one Collegiate Church of New York,* although there are now several church edifices. The regularly installed ministers are still colleagues and preside in turn at the monthly meetings of the Consistory. Those who unite with the Collegiate Church of New York should therefore feel an interest in her general welfare. as the different congregations are but parts of the same church, members of one body. pervaded by a common life, and having a common interest.

The records of baptisms, members and marriages have been continued and preserved from 1639.

It is interesting to know that there are two very old



REPRODUCTION OF THE ANCIENT BAPTISMAL BASINS

1706-1744

silver Baptismal Basins of antique design in possession of the Church. On the border of one is engraved the

* There is also in the upper part of the city The Collegiate Church of Harlem, which is a distinct organization, although connected with the denomination.

AN HISTORIC CHURCH

seal of the Church and the date—1744; also an inscription, of which the following is a translation:

“ To inherit eternal life, in after life, O man,
Be cleansed in Christ's blood, and thus before death die.
Who in God's Son does live, life everlasting has,
And lives through the true faith, who in that love does live.”

The other basin bears the simple inscription: “ The North Church—1796.”

These sacred relics of those early days are both in good preservation, and may continue to serve their purpose through centuries yet to come.

The following sketch of the church which was planted on Manhattan Island by the first settlers, shows an unbroken line of Ministers and officers for over two hundred and seventy-five years.

The first religious services on Manhattan Island, which in 1628 resulted in the organization of a church, were held in a large upper room over the mill which ground the colonists' grain. In the Spring of 1633, the Rev. Everardus Bogardus having succeeded Domine Michaëlius, a church was erected, a plain wooden building, on the banks of the East River, on the site now known as 33 Pearl Street.

It is interesting to record the fact that the first Elder of the Collegiate Church was Peter Minuit, the Director General of New Netherland. He was chosen to that office when the Church was organized in 1628.

A fac-simile of the signature of Peter Minuit, written in a cursive script. The signature begins with a large, stylized 'P' and ends with a long horizontal flourish.

FAC-SIMILE OF SIGNATURE OF PETER MINUIT

In 1642, during the rule of Governor Kieft, the Colony had so far increased that a new church was imperatively needed. It was built of stone with a roof of heavy split oaken shingles. It had a conspicuous tower, which was surmounted with a weathercock.

On one of the old houses, No. 4 Bowling Green, near the Battery,* was once a large bronze tablet with the following inscription:

“THE SITE OF FORT AMSTERDAM,
BUILT IN 1626.
WITHIN THE FORTIFICATIONS
WAS ERECTED THE FIRST
SUBSTANTIAL CHURCH EDIFICE
ON THE ISLAND OF MANHATTAN.”

This Church was 70 feet long, 52 feet wide and 16 feet high, with a peaked roof and tower. “The Church in the Fort,” as it is often called, was then known as St. Nicholas Church. It accommodated the people for over fifty years, its stone walls often serving as a rallying place and refuge in many an alarm of Indian foray and massacre. On the front of the church was a stone tablet with this inscription:

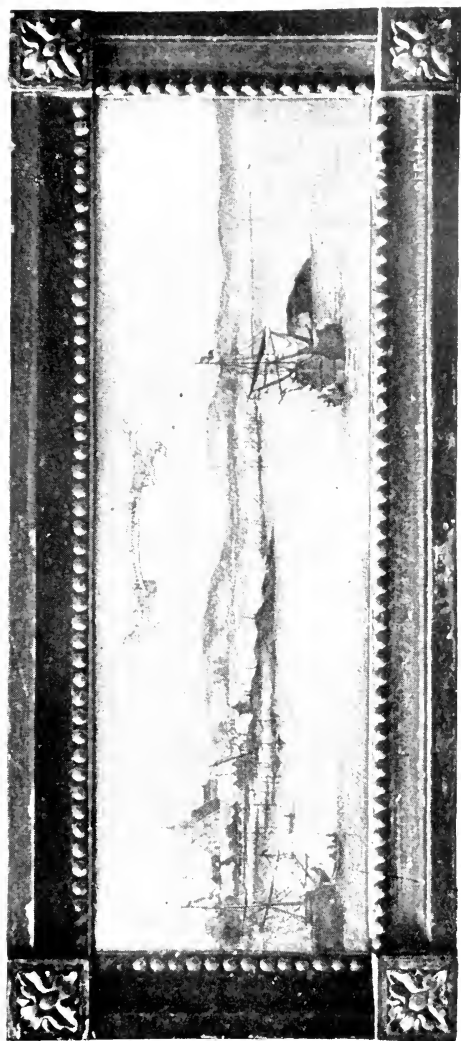
“AN. DOM. MDCXLII.,
W. KIEFT DIR. GEN. HEEFT DE GEMEENTE
DESE TEMPEL DOEN BOUWEN.”

“A. D. 1642, W. Kieft being Director-General, has caused the congregation to build this temple.”

On the bell which hung in the church tower was inscribed: “*Dulcior E nostris tinnitibus resonat aer. P. Hemony me fecit 1674.*”†

* The new U. S. Custom House is being erected on this site (1904).

† “The air resounds sweeter from our ringing. P. Hemony made me.”

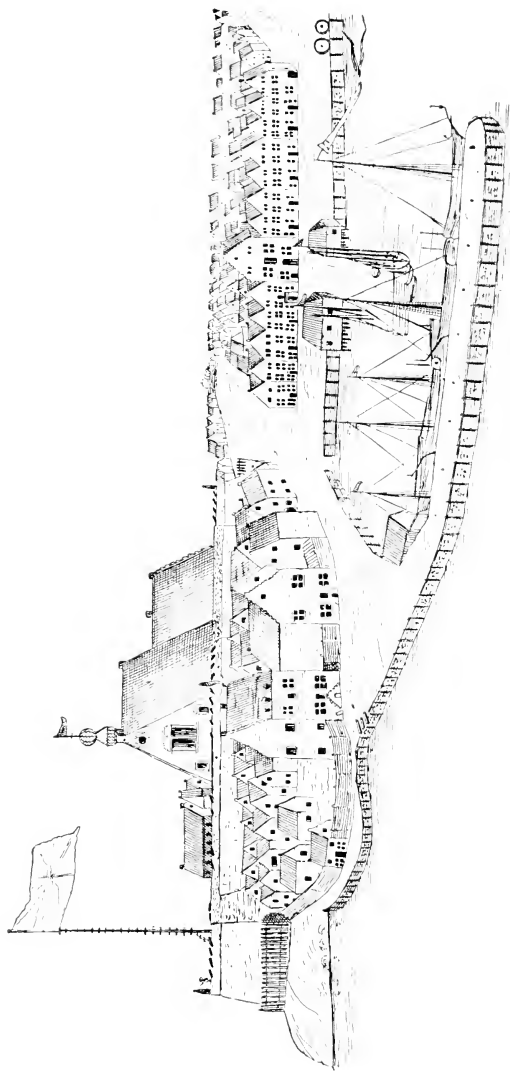


NEW AMSTERDAM IN 1650

The illustration on page 19 is a fac-simile of an original drawing, in its ancient frame, in possession of the New York Historical Society. It was made by Laurens Hermansz Block and shows New Amsterdam with the "Church in the Fort" as seen from the ship "Lydia" in 1650. An illustration is also given on page 21 of the original drawing accompanying the manuscript of the two Labadist travelers who visited New York in 1679, twenty-nine years later.

By 1687, however, the old church had become too small for the increasing numbers. Steps were therefore taken by the Consistory to build a new church on what was then called Garden Street, now Exchange Place. The land on which the edifice was erected was adjacent to the orchard and flower garden of the widow of Domine Drisius. The structure was of brick with a steeple on a large square foundation, so as to admit of a room over the vestibule for the meetings of the Consistory. By some authorities it is claimed to have been the finest church edifice then in the colonies. It was dedicated in 1693. The windows were long and narrow and fitted with small panes of glass set in lead, on which were burned the coats-of-arms of the principal parishoners. The bell, pulpit and furniture of the old church were transferred to the new, and many escutcheons of leading families hung against the walls. For plate, the people contributed silverware and money, which was sent over to the silver workers of Amsterdam, who hammered out for them a communion set and a large baptismal basin.

The first church organ used in New York sounded its notes within these walls, for in 1720 Governor



NEW YORK IN 1679

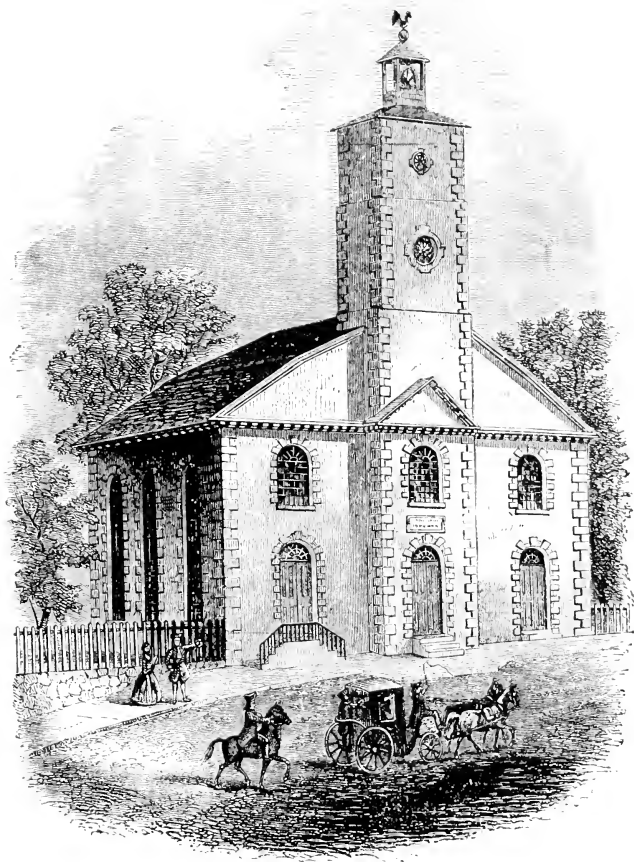
Burnet brought one over and presented it to the Consistory.

It is a memorable fact that the Rev. William Vesey, the first Rector of Trinity Church, was inducted into that office in this building, Trinity Church not being yet completed. At the request of the English Governor two Ministers from the Dutch Church assisted in the service.

The Garden Street Church, often called the South Dutch Church, did not long figure as the principal church. Another, quite as notable in the history of the city, was erected in 1729, by the order of the Consistory, on Nassau Street, between Cedar and Liberty Streets, to which they gave the name of the *New Dutch Church*, and the other naturally became known as the *Old Church*. These names were retained for forty years, until it was decided to erect still another farther north, when the new church was designated the *Middle Church* and the others respectively the *South Church* and *North Church*, by which names they were always afterward known.

The Old South Church continued in active use until 1766, when it was enlarged and repaired. A generation later, in 1807, having stood a hundred and fourteen years, it was taken down and a more commodious edifice erected on its site. This building was entirely destroyed in the great conflagration of 1835.

During the early history of the Collegiate Church the services were conducted in the Dutch language and the order of public worship conformed to that of the Mother Church in Holland. The *fore singer*, or clerk, whose place was at a desk beneath the pulpit,



THE FIRST GARDEN STREET CHURCH, 1693
(OLD SOUTH CHURCH)

or in one end of the deacon's pew, began the morning service by admonishing the people to "Hear with reverence the Word of the Lord"; he then read the Ten Commandments, and announced the Psalm to be sung. During the singing the Minister entered, stood reverently for a few moments at the foot of the pulpit



THE SECOND GARDEN STREET CHURCH, 1807
(SOUTH CHURCH)

stairs engaged in silent prayer, then ascended the pulpit and continued the service.

He preached with the hour glass before him, knowing that if he exceeded the limit it would be the duty of the clerk to remind him of it by three raps of his cane. At the conclusion of the sermon the clerk in-

serted in the end of his staff the public notices to be read and handed them up to the Minister. This duty performed, the deacons rose in their pews, the Minister delivered a short homily on the duty of remembering the poor, and the deacons passed through the congregation, each bearing a long pole, on the end of which



GER. VAN WAGENEN
VOORSANGER (FORE SINGER) IN 1733

a small black velvet bag was suspended to receive the offerings.

The afternoon service was begun as in the morning, by the clerk, when the Apostles' or Nicene Creed was read instead of the Commandments. At the close of every service, when the Minister descended, the elders and deacons stood to receive him, and each gave the

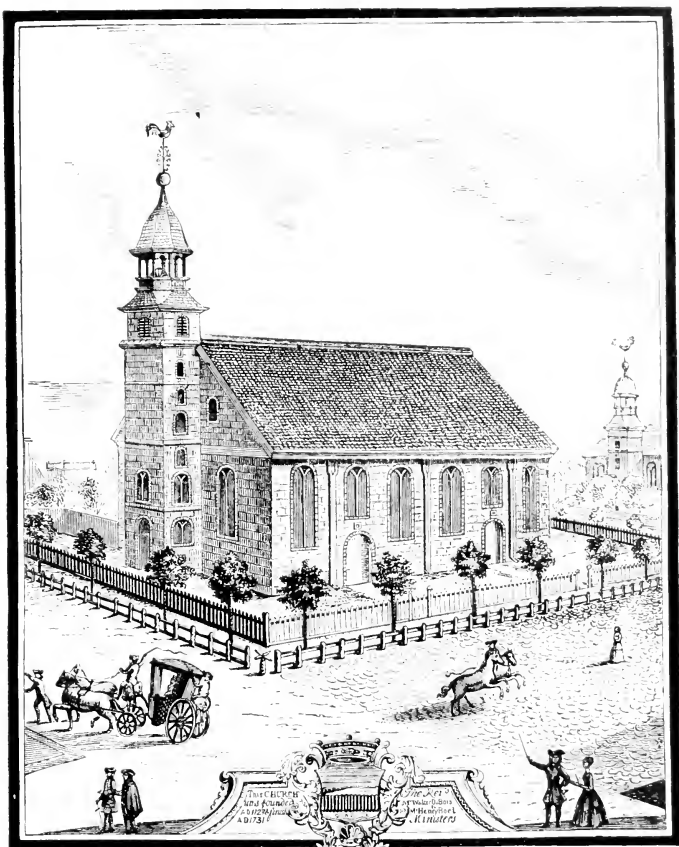
right hand in token of approval. When the Lord's Supper was administered, the communicants stood around the Communion table, which was placed below the pulpit, the Minister addressing each member as he handed the elements, or the clerk reading aloud a suitable chapter from the Prophecy of Isaiah or the Gospel of St. John.

The order of worship now in use is in accordance with the revised Liturgy.

The custom of collecting the alms in bags, appears to have been continued until after the Revolution, when several members of the church presented silver collection plates to the Consistory. Each plate bears the name of a different donor, the name of the church, and the date of the gift—1792. They are still in use every Sunday.

Of the Collegiate Churches the Middle Dutch Church plays the most important part in the history. It was a spacious edifice, one hundred by seventy feet within the walls, its ceiling being an entire arch without pillars. It had a bell tower at the north end, and the spire, as usual, was surmounted with a weathercock. It was in its day the scene of several interesting events.

Here it was that preaching in the English language was first introduced in the Dutch Church. During the Colonial days the services were conducted in the language of the Netherlands ; but in April, 1764, a change was made in response to the request of a large number of those who worshipped in this place. The first sermon in English was preached by the Rev. Dr. Laidlie, a graduate of the University of Edinburgh,



To the Honourable
RIP VAN DAM, E.sq
PRESIDENT of His Majesty's Council for the PROVINCE of NEW YORK
This View of the New Dutch Church is most humbly
Dedicated by your Honour's most Obedient Serv^t W^m Burghis

REDUCED FAC-SIMILE OF PRINT PUBLISHED 1731

Engraved by W. HOWLAND.

THE OLD MIDDLE CHURCH, NASSAU STREET, 1729

who had just been installed as one of the Collegiate Ministers.

On September 16, 1776, as a result of the Battle of Long Island, the British took possession of the city. One of their first acts was to seize the churches, despoil them of their furniture and turn them into hospitals, riding schools, barracks or prisons. This was due to the loyalty of the Dutch to the Continental cause. The entire interior of the Middle Church was destroyed, leaving only the bare walls and the roof. It was then used as a prison and afterward as a riding school by the British dragoons. After the Revolution it was restored and refurnished and services were resumed. It was kept in constant use until 1844, a total period of one hundred and fifteen years.

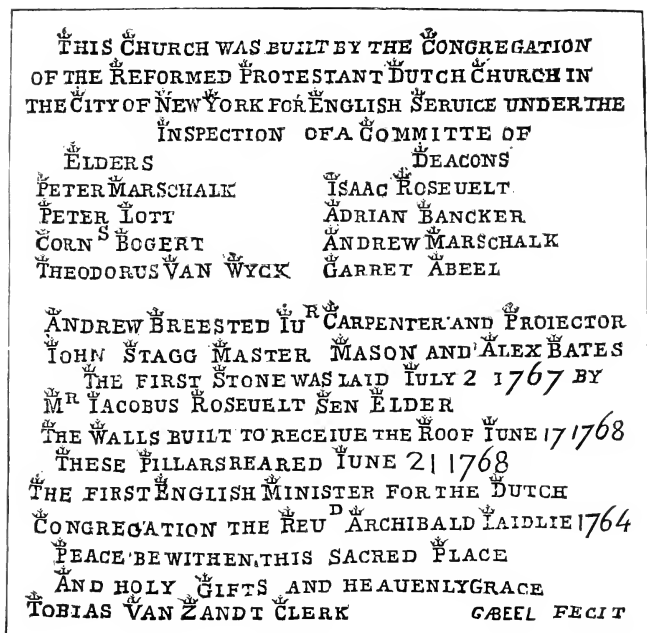
On the corner of Nassau and Cedar Streets, a bronze tablet marks this historic spot. It is thus inscribed:

“ HERE STOOD THE MIDDLE DUTCH CHURCH ERECTED 1729
MADE A BRITISH MILITARY PRISON 1776
RESTORED 1790
OCCUPIED BY U. S. P. O. 1845-75
TAKEN DOWN 1882.”

Probably the next in interest, of the Collegiate Churches, is the one built in 1769, on William Street, corner of Fulton. This Church was the first one erected exclusively for English services. While it stood, it was, therefore, a memorial of the great transition which the community made from the tongue of Grotius and William the Silent, to that of Milton and Hooker. When the building was taken down in 1875, a metallic plate was found under the pillar which sup-



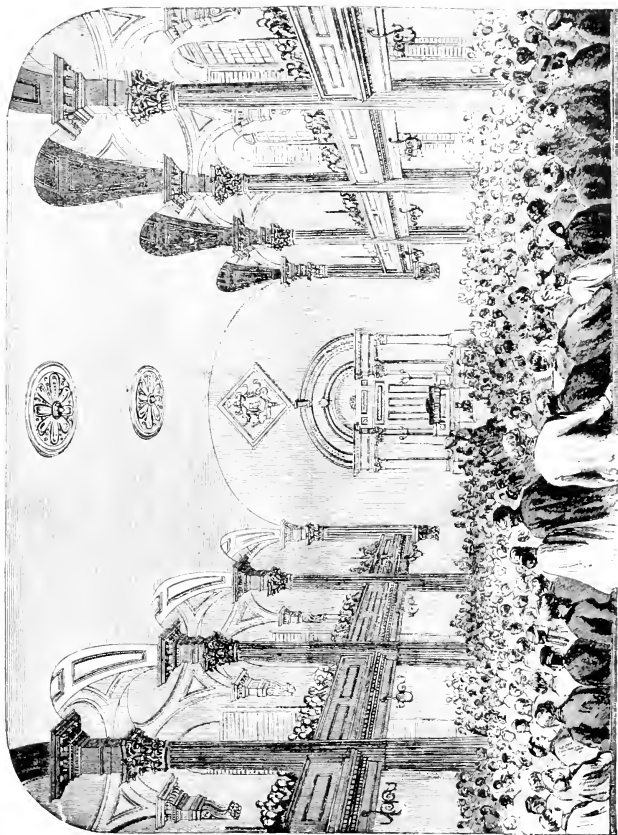
THE NORTH CHURCH, FULTON STREET, 1769



FAC-SIMILE OF THE METALLIC PLATE

ported the gallery nearest the pulpit, upon which is set forth a brief history of the Church, and its projectors. This plate now attests the great historical fact referred to, and a fac-simile of this very interesting relic is shown above. The Church was a large stone edifice in the Roman style of architecture, with a commanding tower. The ten Corinthian pillars which supported the ceiling were noticeable; at the top of each of them were carved and gilded the initials of the

AN HISTORIC CHURCH



INTERIOR OF THE NORTH CHURCH
ANNIVERSARY OF THE FULTON STREET PRAYER-MEETING

generous contributors to the erection of the church. In this church were two large square pews surmounted by a canopy, one on the right of the pulpit for the Governor and the other on the left for the Mayor and Aldermen. The great bell, which for so many years summoned the people to service, now ornaments the yard of the church on Fifth Avenue, corner Twenty-ninth Street.

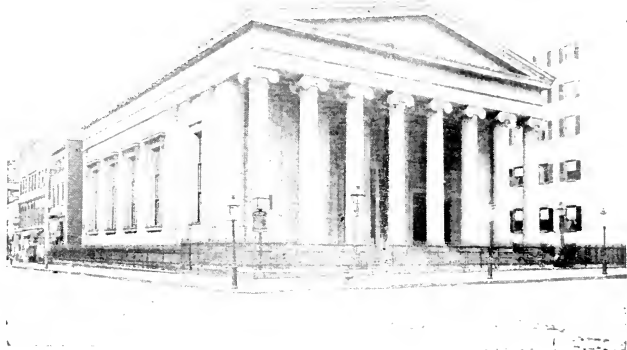
During the Revolution, the British took possession of this church also ; removed its furniture and turned it into a hospital and prison. It is believed that during the war the pulpit was taken to England, for there is in a parish church there, one which was brought from America and strongly resembles that which once stood in the Old North Church. After the English evacuated the city the church was restored and reopened for worship, and was not again closed until 1875, when it gave place to a business warehouse. Here it was that, in 1857, the Fulton Street Noonday Prayer Meeting, which now has a world-wide reputation, had its birth. This meeting has been maintained ever since by the Collegiate Church in a chapel on the same ground.

As the increase of commerce drove the resident population northward, it became necessary to provide still another house of worship in a locality accessible to the homes of the people ; therefore, in 1839, the church on Fourth Street and Lafayette Place was erected, which at that time was considered very far uptown. It was built of granite, adorned with twelve Ionic columns, each a monolith. The building resembled the Temple of Erectheus at Athens. The interior was

AN HISTORIC CHURCH

very effective, especially its beautiful pulpit of statuary marble, white, chaste and simple.

From a very early period it was customary to see the ministers walk, on the Lord's Day, from their houses to the church, wearing their black silk Geneva gowns. About the middle of the present century this



THE MIDDLE CHURCH, LAFAYETTE PLACE, 1850

custom was discontinued, the vestry of each church being furnished with the proper vestments.

In 1887 the church was taken down; and to meet the present needs of this section of the city, the beautiful Gothic church and church house on Second Avenue and Seventh Street were built, a description of which appears hereafter. (See page 38.)

Since 1850 the Collegiate Church has erected four edifices, all of which are now standing. Each one is a centre of active Christian work adapted to the location of the church.

Fifth Avenue and Twenty-ninth Street.

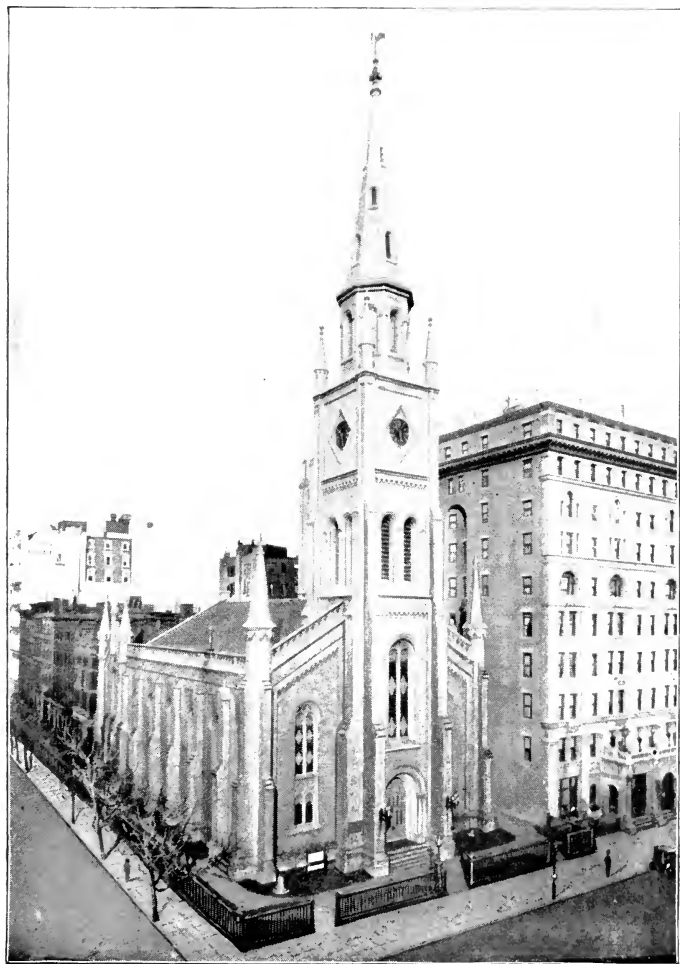
The church at the corner of Fifth Avenue and Twenty-ninth Street was opened for worship in 1854. It is built of Hastings marble, in the Romanesque style of architecture. It has a massive clock and bell tower, terminating in a spire two hundred and fifteen feet from the ground, which is surmounted by a weathercock (six feet six inches high), after the custom of the earlier churches. The interior has twice undergone thorough repairs and redecorating. The recent alterations were made in 1891, when stained-glass windows were put in; the pulpit was rearranged and a new organ added, which is connected by electric wires with the grand organ in the tower.

In 1878 a most interesting service took place in this building on the occasion of the celebration of the Quarter-millennial Anniversary of the Collegiate Church, when the clergy from the Episcopal, Methodist, Baptist, Presbyterian and Congregational Churches brought greetings and congratulations.

In the court-yard stands the bell cast in Amsterdam in 1795 for the old North Church on Fulton Street.

The Rev. David J. Burrell, D.D., LL.D., has ministered to the congregation worshipping here, since May 24, 1891.*

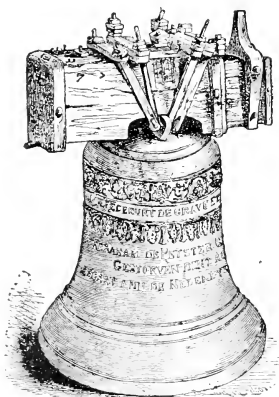
* For other clergy officiating at this church, see page 50.



THE CHURCH ON FIFTH AVENUE AND TWENTY-NINTH STREET
DEDICATED OCTOBER 11, 1854

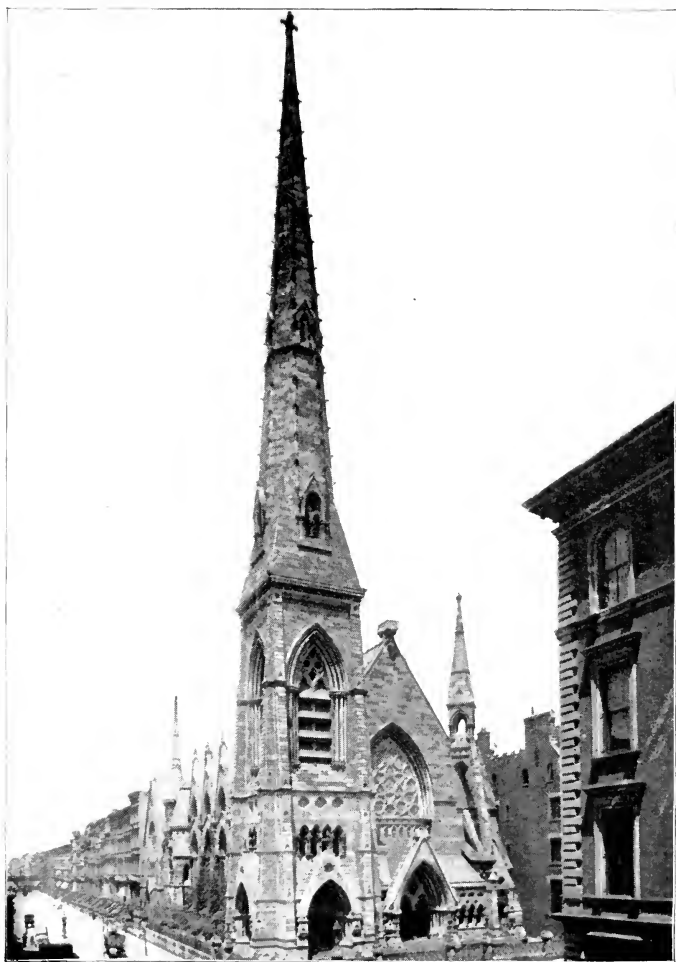
Fifth Avenue and Forty-eighth Street.

The church at Fifth Avenue and Forty-eighth Street was dedicated in 1872. Its style is the decorated Gothic of the fourteenth century, the flying buttresses and the elaborate carving about the entrances being especially noteworthy. The spire is one of the highest



THE HISTORIC BELL. PRESENTED BY COLONEL ABRAHAM DE PEYSTER

and most graceful in the city. In the tower hangs the old historic bell cast in Amsterdam in 1731 and rung for many years in the tower of the old Middle Dutch Church on Nassau Street. When the city was captured by the British, the bell was taken down and sequestered, but was replaced after the evacuation. In the spires of the different churches in the march northward it has been rung on all national fête days, and it still calls the worshipers to service every Sunday. In the Consistory room may be seen the large portraits in oil of all the ministers in the succession, from



THE CHURCH ON FIFTH AVENUE AND FORTY-EIGHTH STREET

DEDICATED NOVEMBER 28, 1872

AN HISTORIC CHURCH

Domine Du Bois, who in 1699 began his ministry in this city and preached in the "Church in the Fort," down to the present day. Here also is kept the Church Library, which was established for the purpose of preserving and recording books, manuscripts and papers which are of historic interest.

The Rev. Donald Sage Mackay, D.D., has ministered to the congregation worshipping here, since January 22, 1899.*

Second Avenue and Seventh Street.

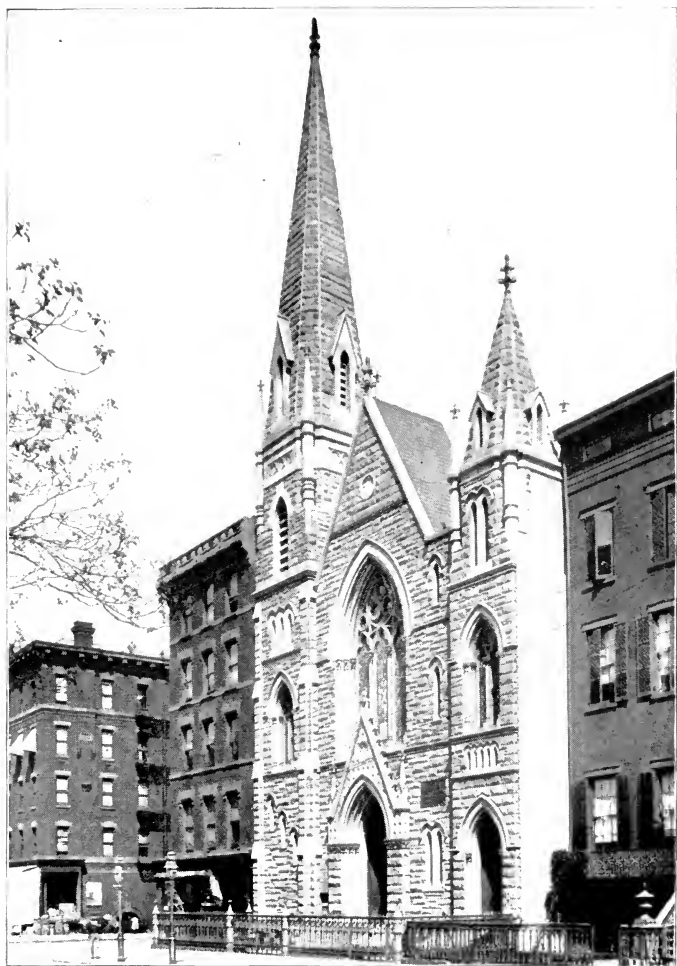
In 1891 two churches were erected, each to supply a special need. In order to carry on aggressive work in the populous portion of the city "below Fourteenth Street" a church, with parish house attached, was built on Second Avenue and Seventh Street, furnished with all the modern appliances for this special work.



THE COAT-OF-ARMS OF JOHN HARPENDINCK

The parish house contains reading-room, class-rooms and a well-equipped gymnasium. As a unique feature of the church architecture it is well to note the beautiful memorial windows which receive their only light

* For other clergy officiating at this church see page 50.



THE NEW MIDDLE CHURCH ON SECOND AVENUE NEAR SEVENTH STREET
DEDICATED JUNE 26, 1892

by means of electricity. The large rose window is in memory of the long line of deceased ministers. The memory of the "illustrious men who laid the foundations of Church and State in the Metropolis of the nation" is here perpetuated by three beautiful Mural Tablets. The persons thus memorialized are : Peter Minuit, the First Colonial Governor, A.D. 1626, and one of the two elders chosen when the church was organized, A.D. 1628 ; Sebastian Jansen Krol and Jan Huyck, The *Krankenbezockers* (Visitors of the Sick), A.D. 1626 ; and Jonas Michaëlius, First Minister, A.D. 1628. The quaint coat-of-arms of John Harpendinck is preserved in this place. It is treasured as commemorative of his munificent gift of land, bequeathed to the Collegiate Church in 1723. This ancient relic hung for many generations in the Old North Church, on Fulton Street, above the pulpit.

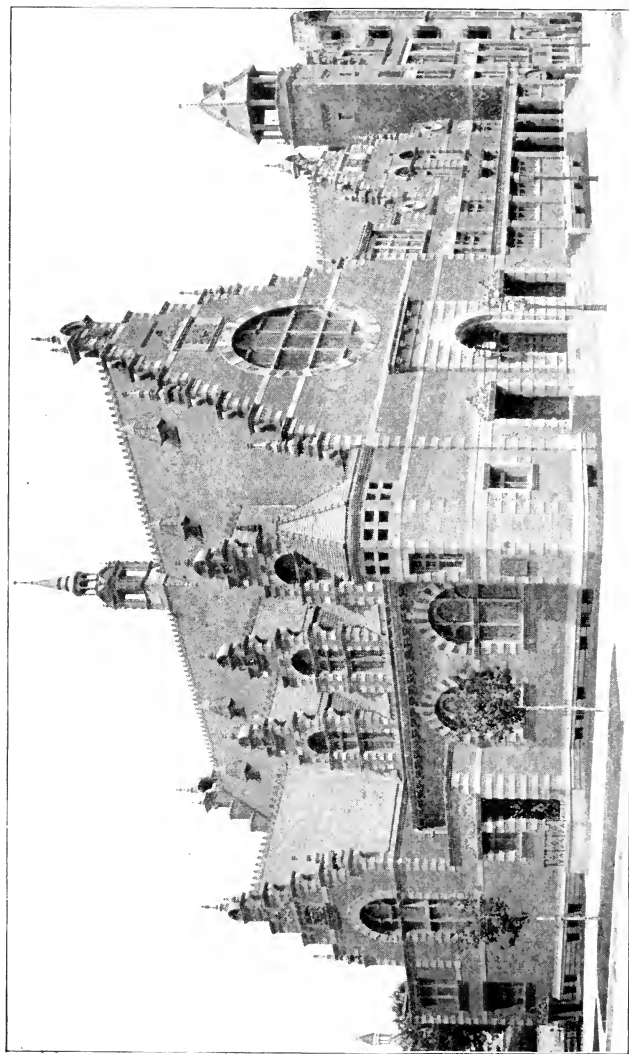
The Rev. John G. Fagg, D.D., has ministered to the congregation worshiping here, since January 12, 1896.*

West End Avenue and Seventy-seventh Street.

The other church erected in 1891, and the last one dedicated, is on West End Avenue and Seventy-seventh Street. This was built to accommodate the large number of families who were moving into that section of the city. The Flemish style of architecture employed is historically appropriate. The corner-stone is inscribed: "Organized A. D. 1628—Erected 1891."

The interior is particularly beautiful. It is a good example of Dutch architecture adapted to modern uses: the roof is of heavy dark timber beams, the sup-

*For other clergy officiating at this church see page 50.



THE CHURCH ON WEST END AVENUE, AND SEVENTY-SEVENTH STREET
DEDICATED NOVEMBER 20, 1862

porting arches rest on pillars of purple Knoxville marble. The pulpit is a handsome piece of carved oak, the panels showing the coat-of-arms of the Reformed church, and the seal of the Collegiate Church. The armorial window at the south end is worthy of detailed examination.

The Rev. Henry Evertson Cobb, D.D., has ministered to the congregation worshipping here, since January 8, 1893.*

Besides the churches enumerated, the Consistory has under its care three congregations on the West Side.

Thirty-fourth Street.

307 WEST THIRTY-FOURTH STREET.

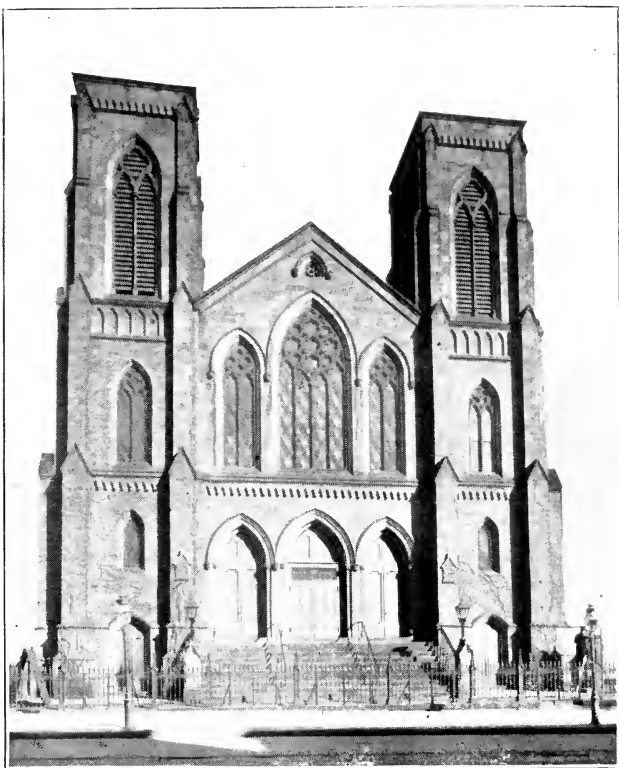
The congregations formerly worshipping in the De Witt Chapel on Twenty-ninth Street, and the Thirty-fourth Street Reformed Church were consolidated in 1895, and the entire membership is now enrolled in the Collegiate Church. The work is under the care of Rev. Robert W. Courtney, who assumed charge in 1904, and is conducted in the building erected in 1860 by the Thirty-fourth Street Reformed Church, which was acquired by the Collegiate Church (in 1895) at the time of the consolidation.

Linor Memorial.

405-409 WEST FORTY-FIRST STREET.

This edifice, one of the most beautiful and complete church buildings in New York, was finished and dedicated in 1898, and is the third building erected by the Consistory for the accommodation of this work, which

* For other clergy officiating at this church see page 50.



THE CHURCH ON WEST THIRTY-FOURTH STREET, NEAR EIGHTH AVENUE
ERECTED 1860

has had an unbroken and prosperous existence since 1858. The building is of an English Gothic design with a front of Indiana limestone. The interior is graced by two handsome memorial windows. In the Church and Sunday-school rooms there is accommodation for over two thousand persons, with ample facilities for the spiritual, moral and intellectual improvement during the week of all who come within the reach of this Church. The Rev. Edward G. W. Meury is in charge.

The work was formerly carried on in the Chapel on Ninth Avenue near Thirty-eighth Street, which was the second structure erected on that site by the Collegiate Church for the Knox Memorial.

Vermilye Chapel.

416 WEST FIFTY-FOURTH STREET.

The work of this Chapel is carried on in the new building of the Helping Hand Association on Fifty-fourth Street, west of Ninth Avenue. It is supported by the congregations of the Forty-eighth Street Church and the West End Avenue Church. The Rev. Winfred R. Ackert is in charge.

Fulton Street Prayer Meeting.

113 FULTON STREET.

This daily prayer meeting at noon has now a world-wide reputation. It was begun in 1857. Its opportunities and privileges have ever been open to all friends of Christ of whatever name.

The expenses incident to the maintenance of this service have always been borne by the Collegiate Church.



KNOX MEMORIAL, ON FORTY-FIRST STREET, NEAR NINTH AVENUE
DEDICATED 1898

The Succession of Ministers

THROUGHOUT her long history the Collegiate Church has always been greatly blessed in her Ministry.

Conspicuous among the ministers of the last century are Dr. LAIDLIE, the first English preacher, a man of consummate discretion united with glowing zeal ; Dr. LIVINGSTON, the first Professor of Theology at Queen's College, a man of wonderful influence and varied usefulness ; and Dr LINN, Chaplain of the House of Representatives in the First Congress under the Federal Constitution, renowned for his eloquence.

JONAS MICHAËLIUS,	.	.	(circa)	1628-1633
EVERARDUS BOGARDUS,	.	.	.	1633-1647
JOHANNES BACKERUS,	.	.	.	1647-1649
JOHANNES MEGAPOLENSIS,	.	.	.	1649-1669
SAMUEL DRISIUS,	.	.	.	1652-1673
SAMUEL MEGAPOLENSIS,	.	.	.	1664-1668
WILHELMUS VAN NIEWENHUYSEN,	.	.	.	1671-1682
HENRICUS SELYN,	.	.	.	1682-1701
GUALTERUS DU BOIS,	.	.	.	1699-1751
HENRICUS BOEL,	.	.	.	1713-1754
JOHANNES RITZEMA,	.	.	.	1744-1784
LAMBERTUS DE RONDE,	.	.	.	1751-1784
ARCHIBALD LAIDLIE,	.	.	.	1764-1779
JOHN HENRY LIVINGSTON,	.	.	.	1770-1812
WILLIAM LINN,	.	.	.	1785-1805
GERARDUS ARENSE KUYPERS,	.	.	.	1789-1833
JOHN NEILSON ABEEL,	.	.	.	1795-1812
JOHN SCHUREMAN,	.	.	.	1809-1812



FORMER MINISTERS OF THE COLLEGIATE CHURCH
(COPIED FROM THE PORTRAITS)

AN HISTORIC CHURCH

JACOB BRODHEAD,	. . . . .	1809-1813
PHILIP MILLEDOLER,	. . . . .	1813-1825
JOHN KNOX,	. . . . .	1816-1858
PASCHAL NELSON STRONG,	. . . . .	1816-1825
WILLIAM CRAIG BROWNLEE,	. . . . .	1826-1860
THOMAS DE WITT,	. . . . .	1827-1874
THOMAS EDWARD VERMILYE,	. . . . .	1839-1893
TALBOT WILSON CHAMBERS,	. . . . .	1849-1896
JOSEPH TUTHILL DURYEA,	. . . . .	1862-1867
JAMES MEEKER LUDLOW,	. . . . .	1868-1877
WILLIAM ORMISTON,	. . . . .	1870-1888
EDWARD BENTON COE,	. . . . .	1879-——
DAVID JAMES BURRELL,	. . . . .	1891-——
DONALD SAGE MACKAY,	. . . . .	1899-——
HENRY EVERTSON COBB,	. . . . .	1903-——
JOHN GERARDUS FAGG,	. . . . .	1903-——

Assistant Ministers.

JOHN HUTCHINS,	. . . . .	1892-1895
HENRY EVERTSON COBB,	. . . . .	1893-1903
JOHN GERARDUS FAGG,	. . . . .	1896-1903
FERDINAND SCHUREMAN SCHENCK	. . . . .	1897-1899

The portraits of the former Ministers, which are here reproduced include all those now hanging in the Consistory room. The Church has never been able to procure those of an earlier date.



FORMER MINISTERS OF THE COLLEGIATE CHURCH
(COPIED FROM THE PORTRAITS)

Officiating Clergy.

A. D. 1904



The REV. EDWARD B. COE, D.D., LL.D., SENIOR
MINISTER.

The REV. DAVID JAS. BURRELL, D.D., LL.D.

The REV. ALFRED E. MYERS, ASSISTANT.

The REV. OTTO L. F. MOHN, ASSISTANT.

The REV. DONALD SAGE MACKAY, D.D.

The REV. ANDREW HAGEMAN, ASSISTANT.

The REV. HENRY EVERTSON COBB, D.D.

The REV. HERMAN C. WEBER, ASSISTANT.

The REV. JOHN GERARDUS FAGG, D.D.

The REV. FLOYD DECKER, ASSISTANT.

The REV. WINFRED R. ACKERT.

The REV. EDWARD G. W. MEURY.

The REV. ROBERT W. COURTNEY.



Services.

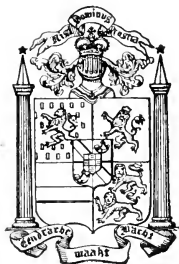
Divine service is held every Lord's Day, morning and evening.

The mid-week service is on Wednesday evening.

The "Fulton Street Prayer Meeting" is held daily at noon.

Explanation of the Mottos

Emblem of the Reformed Church in America



“ NISI DOMINUS, FRUSTRA.”

Without the LORD all is vain.

“ EENDRACHT MAAKT MACHT.”

Union or Harmony makes strength.

Seal of the Collegiate Church

יהוה

Jehovah.



“ SIG-ECCL-PROT-BELG-REFORM-NEO-EBORACIENSIS.”

Seal of the Reformed Protestant Belgic Church of New York.

“ VERITATE.”

With Truth.

“ BIBLIA.”

Bible.

“ PIETATE.”

With Piety.



THE COLLEGIATE SCHOOL
241-243 WEST SEVENTY-SEVENTH STREET

The Collegiate School.



IMMEDIATELY adjoining the Church on Seventy-seventh Street is a picturesque building for the use of the Collegiate day school.

This school has a continuous history running back to the early settlement of Manhattan Island. In 1626 Peter Minuit commenced his administration as Director-General of the New Netherland, and the building of this city really dates from that time. Within seven years thereafter, or in 1633, with Wouter Van Twiller Director-General of the Colony, came Adam Roelantzen, the first schoolmaster, who founded this school, which is now the oldest educational institution in existence in America.

Although over two hundred and seventy years old, it is still in a most flourishing condition. It stands for a great and important idea, the idea that education and religion can never be dissociated from one another. The connection of the school with the church was characteristic of the early Reformed Churches.



The Year Book.



THE Consistory issues a Year Book every Spring, which contains a detailed account of the work carried on throughout the Church, a list of the Church officers, and a biographical sketch of one of the Ministers.

Copies may be had by application at the office of the Collegiate Church, 113 Fulton Street.





The Church Emblem



NE of the many historic reminders of the fathers in Holland, of which the Reformed Church in America is justly proud, is the coat-of-arms of "William the Silent," Prince of Orange. He led the cause of the Reformation against the Pope and Philip II. in 1568, and when success was attained the churches had rest from persecution. The earliest record of the shield of Prince William is on a medal which was struck by Charles V. in 1556.

The Reformed Church in America first began to use the emblem, as it now appears, about seventy-five years ago, when it was printed on the "Magazine of the Reformed Dutch Church." The Latin motto—*Nisi Dominus Frustra*—"Without the Lord all is vain," and the Dutch, *Eendracht maakt macht*—"Union makes Strength," are now placed on ribbons above and below the shield, and the columns act as supports to it. Although originally none of these belonged to the coat-of-arms, they have been so long associated with it that they have properly become part of the emblem which is now so well known throughout the church.

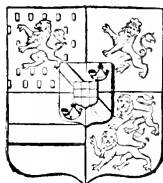
The various armorial bearings on the three shields originate from the fact that the princes of Orange were also lords of other principalities. When a number of provinces came under one leadership, the right to make use of the emblems of all centered in one person. Thus we have on the large shield the four shields of Nassau, Katzenelnbogen, Vianden and Dietz; on the small shields at the centre, composing the second shield, are those of the united provinces of Chalons and Orange, while the very smallest shield, which is divided into squares, is there by reason of the marriage of Jane of Geneva to one of the princes of Orange.

It is interesting to note that the first quarter of the large shield bears the arms of Nassau, the capital of which was the birthplace of "William the Silent." It has a lion rampant, surrounded by seventeen billets, representing, it is said, the union of the ten States of the Netherlands with the seven States of Holland under the rule of William.

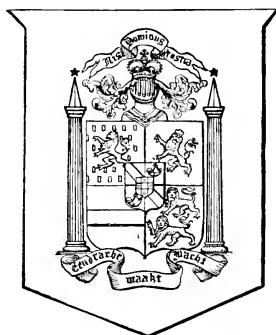
The princes of Orange received a recognition from the Emperor Charles V., which permitted them to place the Imperial crown above the helmet, which is the emblem of bravery in war.

When the explorer Hendrick Hudson came to America and established here a trading settlement he and his followers brought with them the spirit, history and traditions of those who had fought so bravely during the previous century under the leadership of Prince William. It is quite natural, therefore, that the shield of the great prince of the Netherlands should have been the foundation of the emblem of the Reformed Church in America which sprang from the Reformed Church in

AN HISTORIC CHURCH



THE SHIELD OF "WILLIAM THE SILENT," PRINCE OF ORANGE



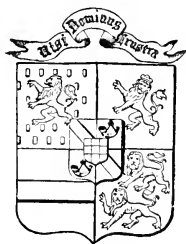
THE EMBLEM OF THE REFORMED CHURCH IN AMERICA

AN HISTORIC CHURCH

Holland, and that by simply making some slight additions, such as adding the two grand mottoes, and the columns and the stars, which are symbols of churchly organization, the church should have become possessed of a coat-of-arms which brings with it historic prestige running back over three hundred years.

This ecclesiastical emblem has grown in popularity during recent years. Many churches have given it a place of honor: some on stained glass windows, others on tablets and shields; while its use on orders of service, and on programmes for Christmas and Easter and Sunday School Festivals and at Missionary Conventions is quite general.

The shield, surmounted by one of the mottoes, has been made into a beautifully embossed pin, and is reproduced in gold, silver and enamel. In the latter the colors are shown as in the original. These pins may be obtained at the Reformed Church Building.



THE CHURCH PIN

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